

PRAISING THE PROPHET ﷺ

with Imam al-Busiri's
Qasidat al-Burdah

بُسرِي

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مَنْشَى الْخَلْقِ مِنْ عَدَمٍ
ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى جَبِيكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Chapter 1

*Love for the
Messenger of Allah ﷺ*

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمٍ
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ

1. Is it the remembrance of the neighbors of Dhi-salam¹ that causes your tears to mix with blood as they flow from your eyes?

1. Place in Hijaz between Makkah and Madinah.

أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
وَأَوْمَضَ الْبُرْقُ فِي الظُّلُمَاءِ مِنْ إِضَمٍ

2. Or is it the breeze blowing from Kazimah,² or the flash of lightning in darkness from the valley of Idam?³

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَتَا
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَوْمِ

3. And what makes your eyes continue flowing despite your attempts to stop them, and why does your heart become further enamored the more you command it to awaken?

2. A village near Madinah.

3. The valley of Idam is located near the Prophet's ﷺ City.

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ
مَا بَيْنَ مَنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

4. Does the ardently in love think that love can be hidden, despite his obvious tears and burning heart?

لَوْلَا الْمَوَى لَمْ تَرْقُ دُمْعًا عَلَى طَلَلٍ
وَلَا أَرَقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

5. If not for love, you would not have shed tears over traces of your beloved, nor would you become sleepless at the remembrance of the willow tree and the high mountain.⁴

4. The willow tree and the mountain refer to the land of the beloved.

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ
بِهِ عَلَيْكَ عُذُورُ الدَّمْعِ وَالسَّقَمِ

6. Then how do you deny then such intense love when your constant tears and illness testify against you?

وَأُثْبِتَ الْوَجْدُ خَطَىٰ عِبْرَةٍ وَضَنَىٰ
مِثْلَ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَنَمِ

7. Likewise passion has ingrained your cheeks with the lines of tears and grief, like yellow roses and the red-colored tree.

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرْقَى
وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالْأَلَمِ

8. Yes! Visions of my beloved came to me at night and kept me awake, but time and again love transforms pleasure into pain.

يَا لَا أَعِىَ فِي الْمَوَى الْعُذْرِيَّ مَعْدَرَةٌ
مَّتْنِي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُمْ

9. Oh you who condemn me for this irrepressible love, accept my excuse, for if you are fair you will cease to reproach me.

عَدْتُكَ حَالِي لَا سِرِّي بِمُسْتَرٍ
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمٍ

10. May you be spared from my condition! My secret is no longer hidden from my critics, nor is my illness curable.

مَحَضَّتْنِي النَّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمٍ

11. You gave me advice but I did not heed it, for verily the lover is deaf to criticism.

إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ
وَالشَّيْبُ أَبْعَدُ فِي نَصَحٍ عَنِ التَّمَمِ

12. Indeed, I am even suspicious of the elders' advice even though the advice (wisdom) of old age should be far beyond suspicion.

Chapter 2

*The impulses and
carnal desires of the nafs (ego)*

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ
مِنْ جَهْلِهِمَا بِنَذِيرِ الشَّيْبِ وَالْهُرَمِ

13. Verily my ego that instructs me to evil, due to ignorance, did not heed advice from the warning by grey hair and old age.

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قَرِي
ضَيْفِ الْمَ بِرَأْسِي غَيْرَ مُحْتَشِمِ

14. And neither did it prepare a feast of good deeds to entertain a guest (old age) that already lodges reluctantly in my head.

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أَوْقَرُهُ
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكُتَمِ

15. Had I known I would not be able to honour him, I would have concealed my exposed secret by dyeing (my grey hair).

مَنْ لِي بِرِدِّ جِمَاحٍ مِّنْ غَوَايَتِهَا
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجُمِ

16. Who can restrain my rebellious self from its disobedience,
as reins control horses?

فَلَا تَرْمُ بِالْمَعَاصِي كَسْرِ شَهْوَتِهَا
إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهْمِ

17. So do not attempt to subdue the carnal desires through
sinning. Verily (indulgence in) food intensifies insatiable
desires.

وَالنَّفْسُ كَالطِّفْلِ إِنْ تَهْمَلَهُ شَبَّ عَلَى
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

18. For the ego is like an infant: if neglected, it grows up loving to suckle, but once weaned it will cease.

فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ
إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمِ

19. So control the ego's desires, and beware of its overpowering; when the ego overpowers, it destroys and defiles.

وَرَاعِمَهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تَسِمُ

20. Guard it (i.e. nafs) while it grazes in the fields of good actions by trying as well⁵ and if it enjoys the pastures too much then restrain its roaming.

كَمْ حَسَّنَتْ لَذَّةَ الْمَرءِ قَاتِلَةً
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي الدَّسَمِ

21. How often has it (nafs) beautified for you pleasures that are deadly, such that one was unaware that there is poison in the fat.

5. The nafs may spoil one's good actions by inducing pride and hypocrisy in the good actions.

وَإِخْشِ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ
فَرُبَّ مَخْمَصَةٍ شَرُّ مِنَ التُّخَمِ

22. And fear the subtle evils of both hunger and satiation, for at times hunger is worse than overeating.⁶

وَأَسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ
مِنَ الْمَحَارِمِ وَالزَّمْ حِمِيَةَ النَّدَمِ

23. And shed tears from eyes full of forbidden sights, and continue to feel remorse.⁷

6. Shaykh-al-Islam Ibrahim al-Bajuri mentions that whoever recites the three couplets (Lines 19 - 22) 20 times after every prayer, will follow the Straight Path and be protected from innovations.
7. Shaykh Ibrahim al-Bajuri mentions that whoever recites the two couplets, Lines 22 - 23 repeatedly every Thursday night during the midnight; his heart will be revived and his carnal desires will be subdued.

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِمَا
وَإِنْ هُمَا مَحْضَاكَ النَّصِيحَ فَأَتِهِم

24. So challenge the ego and the devil; disobey them both and always be suspicious of their advice!

وَلَا تُطِيعْ مِنْهُمَا خَصَمًا وَلَا حَكَمًا
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

25. Obey neither of them, even if they appear as an opponent or an arbiter, for you are well aware of the deception of both opponents and arbiters.

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلاَ عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلاً لِّذِي عُقْمٍ

26. I seek Allah's forgiveness for words without deeds, for I have thereby attributed an offspring to the one who is barren.

أَمَرْتُكَ الْخَيْرَ لَكِنُ مَا اتَّمَمْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِم

27. I ordered you to do good but I did not obey the order myself;
And I have not been upright so what value is my telling you
to be upright!

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُومَ

28. And I failed to make provisions of any voluntary deeds before death, and nor did I pray or fast beyond the obligatory.

Chapter 3

*In praise for the
Messenger of Allah ﷺ*

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظَّلَامَ إِلَى
أَنْ اشْتُكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

29. I have wronged the way of him ﷺ who kept awake in the dark night, praying until his feet complained of their swelling.

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى
تَحْتَ الْحِجَارَةِ كَشْحًا مَتَرَفَ الْأَدَمِ

30. Who bound his stomach tight with a stone on account of hunger and would fold his waist to ease his skin.

وَرَأَوْدَتُهُ الْجِبَالُ الشَّمُّ مِنْ ذَهَبٍ
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

31. Lofty mountains tempted him with offerings of gold⁸, whereupon he displayed to them greater loftiness.

8. This refers to the famous incident where Angel Jibreel (جبريل) offered to turn mountains into gold for him (ﷺ) but he refused.

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصْمِ

His neediness confirmed his detachment from the material world, for necessity cannot overcome those made immune (by Allah).

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةٌ مِنْ
لَوْلَاهُ لَمْ تُخْرِجِ الدُّنْيَا مِنَ الْعَدَمِ

And how could his needs incline him to the world, the one, without whom the world itself would not have come out of non-existence.

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

34. Muhammad ﷺ - Master of the two worlds, and of the two dense species (human and jinn), and of the two groups, Arabs and non-Arabs.

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ
أَبْرَفِي قَوْلٍ لَا مِنْهُ وَلَا نَعَم

35. Our Prophet ﷺ - who commands good and forbids evil. None is more truthful in saying 'No' or 'Yes'.

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوَلٍ مِّنَ الْأَهْوَالِ مُقْتَحِرٍ

ﷺ is the Beloved whose intercession is hoped for in
every fear and calamity.

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ
مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصٍ

called to Allah, so those who hold fast to him grasp a
reindeer that will never be severed.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ
وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

38. He surpasses all Prophets in form and character; none of them can reach him (his rank) in knowledge and noble character.

وَكُلُّهُمْ مِّنْ رَّسُولِ اللَّهِ مُلْتَمِسٌ
غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيمِ

39. And all of them (Prophets) acquired (their virtues and glory from the Messenger of Allah as if drawing a handful from the oceans or a sip from his continuous rain.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ
مِنْ نُّقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

0. And they stood before him ﷺ at their assigned limit, possessing but a dot from his knowledge or a glimpse from his wisdom.

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ
ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

1. For he ﷺ is the one who was perfected in meaning and in form after which the Creator of souls chose him as His beloved.

مُنَزَّهٌ عَنْ شَرِّكَ فِي مَحَاسِنِهِ
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

42. His ﷺ excellent qualities are far beyond comparison, for the jewel of excellence⁹ within him ﷺ is indivisible.

عُ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ
أَحْكُمُ بِمَا شِئْتُ مَدْحًا فِيهِ وَاحْتِكِمِ

43. Put aside what the Christians have claimed of their Prophet, then pronounce what you wish in praise of him ﷺ, and be wise.

9. The essence of the Prophet's beauty.

10. That is, calling him (Jesus)'God' or 'the son of God'.

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ

And attribute to his essence whatever you wish of nobility,
and ascribe to his worth whatever greatness you wish.

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ

حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

For indeed the superiority of the Messenger of Allah has
no limits which a speaker can articulate with his mouth.

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظْمًا

أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

46. If his signs were proportionate to his worth, the mere utterance of his name would bring decaying bones back to life.

لَمْ يَمْتَحِنَا بِمَا تَعْيَا الْعُقُولُ بِهِ

حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نِهِم

47. He did not test us with what debilitates the minds, out of great concern for us, so that we do not doubt nor become perplexed.

أَعْيَا الْوَرَىٰ فَهَمْ مَعْنَاهُ فَلَيْسَ يُرَىٰ
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمٍ

Human beings are helpless to understand his perfect inner nature (secret). None of those, near or far, could grasp it without being overwhelmed.

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بَعْدِ
صَغِيرَةً وَتَكِلُ الطَّرْفَ مِنْ أَمَمٍ

Like the sun appearing small to the eyes from afar, yet exhausting the eyes upon staring.

كَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ
مُ نِيَامٌ تَسْلَوْنَ عَنْهُ بِالْحُلُمِ

50. And how can his reality be comprehended in this world, by slumberous people whose minds are distracted from him with a dream (i.e. the physical life of this world).

بُلُغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
أَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

51. The extent of (our) knowledge about him is that he ﷺ is human and that he is the best of Allah's creation.

وَكُلُّ آيٍ أَتَى الرُّسُلَ الْكَرَامُ بِهَا
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِم

And all the signs brought by the noble messengers, came to them from his ﷺ light¹¹.

فَإِنَّهُ شَمْسُ فَضْلِ هُمْ كَوَاكِبُهَا
يُظهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

For he ﷺ is a sun of bounty and they are stars that shine for people in the dark.

This refers to the quintessential and uniform light of Prophethood, which according to the Quran and Hadith, belongs only to Muhammad ﷺ. He is the only Prophet to have said "كنت نبيا وأدم بين الروح و الجس" meaning that he ﷺ was a Prophet when Adam عليه السلام was not yet created.

أَكْرَمَ بِخَلْقِ نَبِيٍّ زَانَهُ خُلُقٌ
بِالْحُسْنِ مُشْتَمِلٍ بِالْبَشْرِ مُتَّسِمٍ

54. How noble was the physical form of the Prophet adorned with excellent character that encompassed beauty and was marked with joyful countenance.

كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ
وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هِمَمٍ

55. Like the lily in freshness and the full moon in splendor, as generous as the ocean and as resolute as the passage of time.

كَأَنَّهُ وَهُوَ فَرْدٌ مِّنْ جَلَالَتِهِ
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَا

when alone, his majesty made him appear as though
as in the midst of a large army and its entourage.¹²

كَأَنَّمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدِّ
مِنْ مَعْدِنِي مَنْطِقٍ مِّنْهُ وَمُبْتَسَمَةٍ

contents of his two treasures, that of his blessed
speech and his ﷺ blessed smile, are like pearls
perfectly preserved in oysters.

mentioned that whoever writes this couplet on a paper and wears it
himself, will instill fear in the hearts of his most powerful and dangerous
enemies.

لَا طِيبَ يَعْدِلُ تَرْبًا ضَمَّ أَعْظَمَ
طَوَّنِي لِمُنْتَشِقٍ مِنْهُ وَمُلَّتْهُ

No perfume can equal (the fragrance of) the earth that
encloses his blessed body. Blessed is he that breathes its
scent and kisses it.

Chapter 4

*The birth of the
Messenger of Allah ﷺ*

أَبَانَ مَوْلَدُهُ عَنْ طَيْبِ
يَا طَيْبٍ مُبْتَدَأٍ مِنْهُ وَهُدًى

h showed his pure origin; Oh! The excellence
g and end.

يَوْمٌ تَفْرَسُ فِيهِ الْفُرُسُ أَنَّهُمْ
قَدْ أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ

The day when the Persians realised that they had been warned by the approach of misfortune and punishment.

وَبَاتَ إِيُّوانُ كِسْرَى وَهُوَ مُنْصَدِرٌ
كَشَمَلٍ أَصْحَابِ كِسْرَى غَيْرَ مُلْتَمِئِينَ

And the walls of the palace of Chosroes¹³ (Cyrus) collapsed, just as the army of Chosroes was scattered, never to be united.

Chosroes was the most famous king of the Sassanid dynasty in Persia.

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ
عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ

ed fire¹⁴ faded and died from remorse, while
got its source and dried up from sorrow.

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بُ
وَرُدَّ وَارِدُهَا بِالْغَيْظِ حَيْرٌ

of Sawa¹⁵ grieved the drying of its lake, and the
returned with anger and thirst.

worshipped this fire.

rsia where the river dried up on the night of the birth of the

كَأَنَّ بِالنَّارِ مَا بِالمَاءِ مِنْ بَلِيلٍ
حُزْنًا وَبِالمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

64. It is as though sorrow caused the fire to become wet like water, while the water took on the blazing nature of fire.

وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

65. The jinn were proclaiming the good news and the lights were shining, and the truth was manifesting in words and meaning.

عَمُوا وَصَمُّوا فَأَعْلَانُ الْبَشَائِرِ
يُسْمَعُ وَبَارِقَةُ الْإِنْذَارِ لَمْ تُنْظَرِ

The nonbelievers were blind and deaf to truth, so
announcement of glad tidings went unheard, and
glimpse of warning went unnoticed.

مِنْ بَعْدِ مَا أُخْبِرَ الْأَقْوَامَ كَاهِنُهُمْ
بِأَنَّ دِينَهُمُ الْمَعْجُوجَ لَمْ يَأْتِ

to inform their fortunetellers informing them that their
old religions would not endure anymore.

وَبَعْدَ مَا عَاينُوا فِي الْأَفُقِ مِنْ شُهُبٍ
مُنْقَضَةٍ وَفُقَ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

68. And they witnessed shooting stars on the horizons, falling just as their idols were breaking on earth.

حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ
مِنَ الشَّيَاطِينِ يَقْفُو إِثْرَ مُنْهَزِمٍ

69. Thereby the demons (shayateen) were diverted from the path of revelation¹⁶ following the footsteps of those that had already fled in defeat.

16. The pathways of the heavens.

كَانَهُمْ هَرَبًا أَبْطَالُ أَبْرَهَ
أَوْ عَسْكَرُ بِالْحَصَى مِنْ رَاحَتِيهِ

They fled like the army of Abraha,¹⁷ or like the army upon
from he ﷺ threw pebbles from his blessed hand.¹⁸

نَبْذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِ
نَبْذَ الْمُسْبِحِ مِنْ أَحْشَاءِ مُلْكِهِ

ﷺ threw the pebbles after they performed tasbeeh¹⁹
his palms, just as he (Prophet Yunus عليه السلام) was propelled
from the stomach of the fish after making tasbeeh.

Abraha, came with an army of elephants from Yemen to destroy the Kaabah
was defeated by flocks of small birds throwing pebbles.
This scene is from the historic Battle of Badr.
glorify Allah by repeating his names or qualities in prayer.

Chapter 5

*The Miracles of the
Messenger of Allah ﷺ*

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً
تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

72. Even the trees answered his ﷺ call, bowing in prostration and walking towards him ﷺ on trunks without feet.

كَأَنَّمَا سَطَرَتْ سَطْرًا لَمَّا كَتَبَتْ
فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ بِاللَّقَمِ

73. It was as if they were writing with their branches: composing perfect lines about his ﷺ marvelous signs.

مِثْلَ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً
تَقِيَهُ حَرًّا وَطَيْسًا لِلْمُهْجِرِ حَيْ

74. Such as the cloud trailing after him ﷺ, sheltering him ﷺ from the heat that was as intense as an oven in the blazing summer.

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ
مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

75. I swear by the Lord of the moon that was split²⁰, indeed it (splitting of moon) bears a connection with (opening of) his ﷺ heart which proves the oath's truth²¹.

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ
وَكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِي

76. And what excellent qualities and noble deeds the cave²² hosted, while every eye of the disbelievers was blind to him ﷺ.

20. The moon was split by the Messenger of Allah ﷺ.
21. The poet connects the splitting of the moon to the splitting of the Prophet's ﷺ chest which occurred in his childhood.
22. Cave on Mount Thoor in Makkah Al-Mukaramah.

فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يَرِ مَا
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرْمٍ

7. The disbelievers could not see the Truth ﷺ and the truthful one²³, and they were saying, "There is no one in the cave".

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

8. They thought that the dove would not lay eggs nor the spider weave webs for the Best of Creation ﷺ.

23. Referring to Sayyidina Abu Bakr رضي الله عنه.

وَقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةِ
مِنَ الدَّرُوعِ وَعَنْ عَالٍ مِّنَ الْأُطْمِ

9. Indeed the protection of Allah is sufficient over any amount of shields and high forts.

مَا سَامَنِي الدَّهْرُ ضِيْمًا وَاسْتَجَرْتُ بِهِ
إِلَّا وَنِلْتُ جِوَارًا مِنْهُ لَمْ يُضْمِ

10. Whenever (an incidence of) time caused me any suffering, I took refuge in him ﷻ and was relieved of pain.

وَلَا التَّمَسَّتْ غِنَى الدَّارَيْنِ مِنْ يَدِهِ
إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

And whenever I sought the wealth of the two worlds from his ﷺ blessed hands, I received plenty from the Generous One.

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا مَتًى نَامَتِ الْعَيْنَانِ لَمْ يَنَمْ

Do not deny the revelations given in his ﷺ dreams, for even when his ﷺ eyes were closed his ﷺ heart would not sleep.

وَذَاكَ حِينَ بُلُوغٍ مِّنْ نَّبُوَّتِهِ
فَلَيْسَ يُنْكِرُ فِيهِ حَالٌ مُحْتَلِمٌ

83. And this (revelation) was at period when he ﷺ had already attained Prophethood; such visions cannot be denied (for they are an early sign of Prophethood).

تَبَارَكَ اللَّهُ مَا وَحِيٌّ بِمُكْتَسَبٍ
وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَمَمِّمٍ

84. All Blessings are for Allah! Revelation is not earned (through effort) and no prophet should be doubted on receiving knowledge of the unseen.

كَمْ أَبْرَأْتُ وَصَبًا بِاللَّمْسِ رَاحَتُهُ
وَأَطْلَقْتُ أَرَبًا مِنْ رَبْقَةِ اللَّيْمِ

85. How many illnesses were healed by his ﷺ touch, and how many people it freed from derangement.²⁴

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصِرِ الدُّهْمِ

86. His ﷺ prayer revived the year of starvation, until that era appeared as a white spot in dark times.

24. Even today, numerous people are cured by reciting this verse over the afflicted area.

بِعَارِضٍ جَادٍ أَوْخِلَتْ الْبُطَاحَ بِهَا
سَيِّبًا مِّنَ الْيَمِّ أَوْ سَيِّلًا مِّنَ الْعَرَمِ

87. With clouds raining so generously, that you would think large rivers were flowing from the sea, or gushing forth like the torrential flood of Arim.²⁵

25. During the ancient Arabian era, a terrible flood breached the massive dam of Arim in central Yemen.

Chapter 6

The Glory of the Qur'an

دَعْنِي وَوَصِّفْ أَيْاتِ لَهُ ظَهَرَتْ
ظُهُورَ نَارِ الْقُرَى لَيْلًا عَلَى عِلْمِ

88. Allow me to describe his ﷺ miracles that appeared as bright as fires lit atop mountains to guide night travelers.

فَالدُّرُّ يَزِيدُ دَادُ حُسْنًا وَهُوَ مُنْتَظَمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظَمٍ

89. The beauty of a pearl is enhanced when strung alongside others but its value is unaffected when not arranged as well.

فَمَا تَطَاوُلُ أَمَالِ الْمَدِيحِ إِلَى
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيمِ

90. Even the most ambitious poet cannot exhaust the depth of his noble virtues and admirable traits.

آيَاتُ حَقٍّ مِّنَ الرَّحْمَنِ مُحَدَّثَةٌ
قَدِيمَةٌ صِفَةُ الْمُوصُوفِ بِالْقَدَمِ

91. Verses of truth from the Most Merciful; recent in revelation yet eternal in origin just as He who embodies eternity.

لَمْ تَقْتَرِنَ بِزَمَانٍ وَهِيَ تُخْبِرُنَا
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَ عَنْ إِرَامٍ

92. The Qur'an is timeless, for it tells us of the final abode as well as of Aad and Iram.²⁶

26. The Qur'an explains both the future and the past: the "final abode" refers to the hereafter, and the mention of Aad and Iram refers to the past.

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ
مِّنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمِ

93. It has lasted until our times and forever will endure, and therefore it surpasses all the other prophetic miracles that came but are no more.

مُحْكَمَاتٌ فَمَا تُبْقِيْنَ مِنْ شُبْهِ
لِذِي شِقَاقٍ وَمَا تَبْغِيْنَ مِنْ حَكَمٍ

94. Its verses are absolutely clear: they leave no trace of doubt for the skeptic nor do they require a judge.

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ
أَعْدَى الْأَعَادَى إِلَيْهَا مُلْقِيَ السَّلَامِ

5. It was never opposed without its vehement enemies submitting to it and seeking peace.

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا
رَدَّ الْغَيُورِ يَدَ الْجَانِي عَنِ الْحُرْمِ

96. Its eloquence deflects the accusations of its opponents, just as a respectable man wards off a transgressor from his family.

مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدِ
وَقْ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ

97. Its meanings are as abundant as the ocean waves, and surpasses the ocean's jewels in beauty and value.

مَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا
لَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّامِ

98. Its wonders are innumerable and inexhaustible, and ne becomes tedious even with continuous repetition.

قَرَّتْ بِهَا عَيْنُ قَارِئِهَا فَقُلْتُ لَهُ
لَقَدْ ظَفَرْتَ بِحَبْلِ اللَّهِ فَاَعْتَصِمِ

99. It soothes the eyes of its reciter, so I said to him: you have gained the rope of Allah, so hold on firmly to it.

إِنْ تَتْلُهَا خِيفَةً مِّنْ حَرِّ نَّارٍ لَّظِلٍّ
أَطْفَأَتْ حَرَّ لَّظِلٍّ مِّنْ وَرْدِهَا الشَّيْبِ

100. If you recite it for the fear of the heat of the blazing hell fire, it is as though you have extinguished the blaze with cool spring water.

كَأَنَّهَا الْحَوْضُ تَبْيِضُّ الْوُجُوهُ بِهِ
مِنَ الْعَصَاةِ وَقَدْ جَاوَوْهُ كَالْحَمِيمِ

101. For it is like the pool of Paradise that brightens the faces of sinners that were as dark as coal.

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدَلَةٌ
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

102. It is like the Divine Bridge, and like the Divine Scale in its equity. For without it, justice cannot be established among the people.

لَا تَعْجَبَنَّ لِحُسُودٍ رَّاحَ يُنْكِرُهَا
تَجَاهُلًا وَهَرَعَيْنِ الْحَاذِقِ الْفِهِمِ

103. Do not be surprised if a jealous person denounces it, feigning ignorance though intelligent in reality.

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ
وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

104. For the eye may deny the sun's light due to dust just as the mouth (tongue) rejects the (sweet) taste of water when affected by sickness.

Chapter 7

*The Isra and Mi'raaj of the
Messenger of Allah ﷺ*

يَا خَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ
سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْنُقِ الرَّسْمِ

105. Oh you, the best of those whose courtyard is frequented by the seekers of divine bounty, arriving on foot or riding fast camels.

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ
وَمَنْ هُوَ النِّعْمَةُ الْعُظْمَى لِمُغْتَنِمٍ

And who is the greatest sign for the reflective person, and
the greatest blessing for those who wish to benefit.

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ
كَمَا سَرَى الْبَدْرُ فِي دَاغٍ مِنَ الظُّلَمِ

You travelled by night from one holy sanctuary to another,
just as the full moon travels through intense darkness.

كَتَرَقِي إِلَى أَنْ نَلَّتْ مَنْزِلَةً
قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرْمَ

108. And you continued ascending until you reached the station of only two bows' lengths (in Divine Proximity) ; A station never before reached nor sought.

قَدَّمَتَكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا
الرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

109. There you were given precedence over all the prophets and messengers, just as a master presides over servants.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ
فِي مُوَكِّبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

110. You continued to penetrate and pass through the seven heavens in a grand convoy of which you were the standard bearer.

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْوًا لِّمُسْتَبِقٍ
مِّنَ الدُّنُورِ وَلَا مَرَقًا لِّمُسْتَنِمٍ

111. And you left no summit for anyone who wishes to compete in proximity to Allah, and you left no room for anyone who seeks to ascend to His presence.

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ
نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

112. You made every position seem low compared to your position – when you were summoned to the position of elevation like al-Mufrad al-Alam²⁷.

كَيْمَاتُ فَوْزٍ بِوَصْلِ أَيِّ مُسْتَتِرٍ
عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَمٍ

113. So you may attain a station veiled from all eyes, and a secret well hidden.

27. The position of elevation here refers to Allah's statement to the Prophet ﷺ, "And we have elevated for you your remembrance". al-Mufrad al-Alam refers to the singular noun which in the Arabic language, is usually in an elevated position (مرفوع) when used for calling someone. By comparing the Prophet ﷺ to al-Mufrad al-Alam, the author also highlights the singular uniqueness of the Prophet ﷺ.

فَحَزَّتْ كُلَّ فَخَارٍ غَيْرِ مُشْتَرِكٍ
وَجَزَّتْ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمٍ

Thus you acquired every honour unrivaled, and you traversed every level unparalleled.

وَجَلَّ مِقْدَارُ مَا أُؤْتِيَتْ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُؤْتِيَتْ مِنْ نِعَمٍ

So sublime were the ranks granted to you, and
incomprehensive were the blessings bestowed upon you.

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمٍ

116. Glad tidings to us, oh people of Islam, we gained from Divine Compassion, an indestructible pillar.

لَمَّا دَعَا اللَّهُ دَاعِيَنَا لِمَطَاعَتِهِ
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

117. When Allah summoned him, the one that call us to His worship, to be the best of his Prophets, we became the best of nations.

Chapter 8

*The Jihad of the Messenger
of Allah ﷺ and his companions*

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعْثِهِ
كَنْبَاءٍ أَجْفَلَتْ غُفْلًا مِّنَ الْغَلَمِ

The hearts of the enemies were struck with terror when they heard of his ﷺ mission, just as the sudden roar of a lion alarms a herd of straying goats.

مَا زَالَ يُلْقَاهُمْ فِي كُلِّ مَعْتَرِكٍ
حَتَّى حَكَمُوا بِالْقِنَالِ حِمًّا عَلَى وَضْمٍ

119. He never ceased to confront them in every field of battle until his lances reduced them to flesh on a chopping block.

وَدُّوا الْفِرَارَ فَكَادُوا يَغِطُّونَ بِهِ
أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّحِمِ

120. They chose to flee, envying the carcasses carried away by vultures and eagles.

تَمَضَى اللَّيَالِي وَلَا يَذْرُونَ عِدَّتَهَا
مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرُمِ

They lost count of the nights they passed in fear, except during the sacred months of peace²⁸.

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعِدَا قَرِمِ

To them (i.e. Sahabah), Islam was like a guest settled in their home and, accompanied by brave warriors, hungry for the enemy's flesh.

This refers to the sacred months of Arabs in which war was not permitted, namely Muharram, Dhul-Qa'dah, Dhul-Hijjah and Rajab

يَجْرُ بِحَرْخَمَيْسٍ فَوْقَ سَابِحِ
يَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَمِ

used to lead an ocean of an army mounted on swift
s; striking with an enormous wave of brave warriors.

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ
يَسْطُرُ بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَفِ

ry volunteer, expecting Allah's rewards, fighting to
ot disbelief.

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَ
مِنْ بَعْدِ غُرَبَتِهَا مَوْصُولَةٌ

community of Islam was finally bound by strong
(large number of its faithful adherents), after
persecution (due to its enemies).

مَكْفُورَةٌ أَبَدًا مِنْهُمْ بِخَيْرٍ
وَأَخَيْرٍ بَعْلٍ فَلَمْ تَيْتَمْ وَلَمْ

rescued from enemies by an affectionate father (the
kind and caring husband (the Sahabah), so Islam
was not as an orphan or a widow.

هُمْ الْجِبَالُ فَسَلَّ عَنْهُمْ مُصَادِمَهُمْ
مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدِمٍ

127. Indeed, they were mountains; ask about them from those who confronted them: what did they encounter with them in every battle field.

وَسَلَّ حُنَيْنًا وَسَلَّ بَدْرًا وَسَلَّ أُحُدًا
فُصُولَ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

128. So ask the battles of Hunain, Badr and Uhud, the decree of death was more severe than any plague (on the disbelievers).

الْمُصْدِرِ الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ
مِنَ الْعِدَا كُلِّ مُسَوِّدٍ مِّنَ اللَّيْمِ

Their shining swords turned red with blood after being plunged into the black locks of their enemies' hairs.²⁹

وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكْتُ
أَقْلَامَهُمْ حَرْفَ جِسْمٍ غَيْرِ مُنْعَجِمٍ

As though they were scribes, leaving no body free of their pens' diacritical marks.³⁰

This points to the bravery of the Sahabah as they would target the black-haired young soldiers of the enemy armies.

Not a man escaped unscathed by their arrows and swords.

شَاكِيَ السِّلَاحِ لَهُمْ سِيمًا تُمَيِّزُهُمْ
وَالْوَرْدُ يَمْتَّازُ بِالسَّيْمَا عَنِ السَّلَمِ

131. Fully armed (like their enemies), they had characteristic marks that distinguished them, just as the rose is distinguished by its fragrance from a thorn tree.³¹

تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ فَشَرُّهُمْ
فَتَحَسَبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِيٍّ

132. The winds of their victories would carry their fragrant news, such that you would think they were buds about to burst forth with flower.

31. Both the rose and thorn tree share thorns, which also refers to arms.

كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبَتْ رُبًّا
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحَزْمِ

They were rooted to their stallions as firmly as plants on hills, anchored not by the tightness of their saddles but by the intensity of their resolution.

طَارَتْ قُلُوبُ الْعِدَامِنْ بِأَسْمِهِمْ فَرَقًا
فَمَا تَفَرَّقُ بَيْنَ الْبُهْمِ وَالْبُهْمِ

Upon witnessing their strength and might, the enemies' hearts flew into terror until they could not differentiate between goats and powerful warriors (so terrified would they be).³²

They would lose their minds out of fear.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
إِنْ تَلَقَّهُ الْأُسْدُ فِي أَجَامِهَا تَجِمُ

135. For whoever is supported by the Messenger of Allah, even the lions in their den, would turn silent in fear when facing them.³³

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرٍ مُنْتَصِرٍ
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرٍ مُنْقَصِمٍ

136. And you will never see a true friend (of his) not victorious, nor would you find any enemy (of his) but being dejected.

33. Shaykh Ahmad al-Tijani (RA) mentioned that the nine couplets, Lines 127 - 136, can be kept in the home or the vehicle as a protection.

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ
كَالْلَيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمٍ

He lodged his community within the fortress of his religion,
just as a lion settles in the jungle with its cubs.

كَمْ جَدَلْتُ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانُ مِنْ خَصِمٍ

How many times did Allah's words condemn his ﷺ
antagonist, and how many times did Allah's clear evidence
conquer his ﷺ many foes.

كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجَزَةٌ فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيَتَمِ

139. It is sufficient for you as a miracle (of the Prophet), the presence of such vast knowledge in an unlettered man ﷺ in the period of ignorance, and such dignified etiquette in an orphan ﷺ.³⁴

34. Imam al-Busiri concludes his verses on the miracles of the Prophet ﷺ by mentioning this most apparent miracle of Muhammad ﷺ who was an unlettered orphan in ignorant Arabia yet became the greatest, most dignified and most wisest of all men.

Chapter 9

*Seeking Allah's forgiveness and
His Messenger's ﷺ intercession*

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
ذُنُوبَ عُمُرٍ مَضَى فِي الشَّعْرِ وَالْخِدَمِ

I serve him ﷺ with praises, seeking to redeem the sins of a
life passed in poetry and service to other than Him ﷺ.

إِذْ قَلَّدَانِي مَا تُخْشَى عَوَاقِبُهُ
كَأَنَّنِي بِهِمَا هَدْيٌ مِّنَ النَّعَمِ

141. For both such poetry and such service have chained me to a path of negative outcomes, as though these activities have made me their sacrificial lamb.

أَطَعْتُ غِيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ

142. I followed the misleading desires of youth in both cases, achieving nothing but sins and remorse in the end.

فِيَا خَسَارَةً نَفْسٍ فِي تِجَارَتِهَا
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

Oh how my soul regrets this transaction; I did not use this world to purchase the way to the next world, nor did I even negotiate (properly).

وَمَنْ يَبِيعْ أَجَلًا مِّنْهُ بِعَاجِلِهِ
يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

Indeed anyone who sells his long-term reward for immediate gain will soon realise the deceit in such a deal and its negotiation.

إِنْ آتِ ذَنْبًا فَمَا عَمَدِي بِمُنْتَقِضٍ
مِنَ النَّبِيِّ وَلَا حَبْلِي بِمَنْصَرِمٍ

145. Nevertheless should I commit any sin, my covenant is not broken away from the Prophet ﷺ, nor is my connection to him severed.

فَإِنِّي ذِمَّةٌ مِّنْهُ بِتَسْمِيَّتِي
مُحَمَّدًا وَهُوَ أَوفَى الْخَلْقِ بِالذِّمَمِ

146. For I hold a covenant with him in my being named "Muhammad", and he is the most faithful one in keeping his covenants.

إِنْ لَمْ يَكُنْ فِي مَعَادِي أَخِذَا بِيَدِي
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ

If he were not to take my hand on the day of my return to Allah, out of favour, then cry: Oh the slipping of my foot (i.e. my destruction).

حَاشَاهُ أَنْ يَحْرُمَ الرَّاجِي مَكَارِمَهُ
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

But far be it from him to deprive a petitioner of his graces, or that the seeker of refuge returns from him dishonoured.

وَمِنْذُ الزَّمْتُ أَفْكَارِي مَدَائِحَهُ
وَجَدْتُهُ لِحَلَاصِي خَيْرَ مُلْتَزِمٍ

149. For ever since I devoted my thoughts to his ﷺ praises,
I have found it to be the best guarantee for my salvation.

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرِبَتْ
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكِمِ

150. Indeed his bounty will never escape the hands that have
been soiled (i.e. with poverty), for verily the rain causes
flowers to grow even on rocks.

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفْتُ
يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرِمٍ

And I no longer desire the flowers of this world³⁵ that were plucked by the hands of the poet Zuhayr³⁶ when he praised Harim (the king)³⁷.

35. Flowers are an analogy to wealth.

36. Zuhayr was a poet that used to praise kings for gifts.

37. Harim was an Arab king during the time of *Jahilliyah*.

Chapter 10

The quest for salvation

يَا أَكْرَمَ الْخَلْقِ مَالِي مَنْ أَلُوذُ بِهِ
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

152. Oh most generous of creation ﷺ, I have none to seek refuge in, other than you when the universal catastrophe befalls (i.e. the day of Judgement).

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي
إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

For surely, Oh Messenger of Allah ﷺ, your exalted status will not diminish by interceding for me on the day when the Most Generous One will manifest with His name, The Avenger.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرْتَهَا
وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

For verily, both this world and its counterpart (i.e the hereafter) are from your bounties (were created for the Prophet Muhammad ﷺ) and part of your knowledge is the knowledge of the Divine Tablet and the Pen.

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ
إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

155. Oh self! Do not despair on the account of grave sins committed, for even the gravest of sins become minor when met by Divine Forgiveness.

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا
تَأْتِي عَلَى حَسَبِ الْعُصْيَانِ فِي الْقِسْمِ

156. Perhaps my Lord's Mercy, when He distributes it, shall match the transgressions in its proportions.

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ
لَّدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

Oh my Lord, do not reverse my hope in You, and do not
let my account (of good deeds) be deemed deficient.

وَالطُّفَّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمُ

And be compassionate with your servant in both worlds,
for verily his patience always fails when tested by calamities.

وَأُذُنْ لِسُحْبِ صَلَاةٍ مِّنْكَ دَائِمَةٍ
عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

159. Grant showering clouds of blessings from You continuously upon the Prophet ﷺ, in abundance, and gently.

مَا رَنَحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَا
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّغَمِ

160. As long as the Eastern breeze sways the branches of the willow tree, and as long as the camel riders stimulate the camels with melodious songs.³⁸

38. The actual Qasidat al-Burdah of Imam al-Busiri (RA) ends at this couplet.

ثُمَّ الرِّضَاعَنُ أَبِي بَكْرٍ وَعَنْ عُمَرَ
وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكُرَى

And may the pleasure of Allah be with Abu Bakr , Umar,
Ali and Uthmaan ؓ, the people of nobility.

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَمَنْ
أَهْلُ التَّقَى وَالنَّقَا وَالْحِلْمِ وَالْكَرَمِ

And upon his ؓ family, companions and their successors,
for they are the people of piety, purity, tolerance and
generosity.

يَا رَبِّ بِالْمُصْطَفَىٰ بَلِّغْ مَقَاصِدَنَا
وَاعْفِرْ لَنَا مَا مَضَىٰ يَا وَاسِعَ الْكَرَمِ

163. Oh my Lord, (I ask you) by the Chosen One³⁹ facilitate our goals and forgive us for what has passed, Oh Most Munificent One.

وَاعْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا
يَتْلُونَ فِي الْمَسْجِدِ الْأَقْصَىٰ وَفِي الْحَرَمِ

164. And forgive all Muslims who recite this in Masjid al Aqsa and the Haram of Makkah.

39. Al-Mustafa is one of the names of the Prophet Muhammad ﷺ meaning 'The Chosen One'.

بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ
وَأِسْمُهُ قَسَمٌ مِّنْ أَعْظَمِ الْقُسَمِ

For the sake of the one whose house in Taybah (Madinah)
is a sacred mosque, and whose name is one of the greatest
oaths.

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ
وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمٍ

Thus concludes the Poem of the Chosen One's Mantle; and
all praise is due to Allah at its beginning and at its end.

أَبْيَاتُهَا قَدْ أَتَتْ سِتِّينَ مَعَ مِائَةٍ
فَرَجَّ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

167. Its couplets number one hundred and sixty. Through these verses relieve our difficulties, Oh Most Munificent One.
-

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى
تَحْتَ الْحِجَارَةِ كَشْحًا قُتِرَفَ الْأَدَمِ

30. Who bound his stomach tight with a stone on account of hunger and would fold his waist to ease his skin.

وَرَأَوْدَتُهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمِ

31. Lofty mountains tempted him with offerings of gold⁸, whereupon he displayed to them greater loftiness.

8. This refers to the famous incident where Angel Jibreel (عليه السلام) offered to turn mountains into gold for him (ﷺ) but he refused.